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The South African Outlook

JANUARY 1, 1957.

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The South African Outlook

History has a Nemesis for every sin.

—Mommensen.

* * * *

"High Treason."

South Africa was startled when it became known that at dawn on Wednesday, 5th December, in sweeping raids, members of the special branch of the South African Police had arrested about 140 people on allegations of high treason. It was officially stated that the arrests are a sequel to an intensive investigation which the police have conducted since last year. All those arrested were conveyed to the Rand, many of them by special plane, so as to appear in court at Johannesburg. When they did so, in batches on successive days, they were remanded in custody until December 19 for a preparatory examination. Applications for bail made to the supreme court were refused. Those arrested include Europeans, Coloureds, Africans and Indians, and among them are many leaders of various organisations. In the extensive lists such well-known names appear: Mr. L. B. Lee-Warden, a member of Parliament; Mr. Fred Carneson, a former member of the Cape Provincial Council; Mrs. Sonia Bunting, wife of a former M.P.; Mr. Brian Bunting; Rev. D. C. Thompson, Superintendent Minister of the Springs circuit of the Methodist Church of South Africa; Prof. Z. K. Matthews, acting principal of the University College of Fort Hare; Dr. A. Letele of Kimberley, Rev. J. A. Calata, Cradock, Rev. R. W. S. Gawe, Queenstown; Messrs. Nelson Mandela and Oliver Tambo, attorneys, Johannesburg and Mr. A. J. Luthuli.

The *Cape Times* declares that there have never before been allegations of treason in South Africa where there has been no war or civil disturbance. It will be of interest to know on what evidence Government has taken action so unusual and drastic.

* * * *

Hospital Services in the Cape.

The Hospitals Further Amendment Ordinance, 1956, was promulgated late in September. It authorises the Administrator to prescribe tariffs of charges for Hospital Services, which are defined as "nursing and other care and attention, other than that provided by a medical or dental practitioner, and including accommodation, food, medicines, drugs, dressings, curative and other appliances and such other goods, services and examinations as the Director may from time to time determine." Early in December at a Conference in Cape Town of Medical Superintendents, Chairmen and Secretaries of Hospital Boards, the manner in which effect is to be given to this Ordinance was explained.

Charges are to be based upon the incomes declared by patients on their admission to Hospital. Those earning less than £20 per month will be required to pay *only* the "Nominal Charge" of ten shillings, no matter how lengthy their stay in the wards may be. Such patients will receive treatment from the Hospital Medical Staff. Other patients, who will be expected to arrange for treatment by their own doctors, will be charged on a sliding scale: as follows:—

Those earning from £20 to £29 per month will pay 5/- per day; Those earning from £30 to £39 per month will pay 10/- per day; Those earning from £40 to £49 per month will pay 15/- per day; while those earning more than £50 per month will pay 20/- per day, the maximum charge.

In determining "Income," concessions will be made in the case of patients with dependants; and where detention in hospital exceeds one month but is less than sixty days the fees will be reduced by a quarter, while for periods greater than sixty days they are to be reduced by one half.

Patients desiring to be accommodated in private or semi-private wards are to pay thirty shillings per day for a single-bed ward or twenty-five shillings daily for a two-bed ward.

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Hospital Boards are authorised to reduce charges where enquiry into the patient's circumstances warrants such

action; and inability to pay (even the Nominal Charge) is not to be permitted to prevent hospital treatment. But the attitude of the Administration is, very firmly, that everybody is expected to pay unless he can prove that he cannot; and Boards are instructed to apply this policy. As the present cost per patient per day is estimated to be £2 11s. 0d. in the Cape, the reasonable fees it is now intended to charge will only mitigate the burden of the Provincial tax-payer, not remove it.

There are to be charges for Out-Patients also—one shilling for each attendance. Hospital Boards are *not* empowered to reduce or waive the charges raised against out-patients. Boards are, however, to receive a grant equal to 7½% of the total fees actually paid, and also—in respect of all Board monies expended—a subsidy on the £—for—£ basis. From this income Boards are required to sponsor the out-patient treatment of the totally indigent. Fears were expressed at the Conference that the funds being made available for this purpose would not stretch very far: but it was difficult, even with Non-European patients in mind, to contend that a shilling is an excessive charge.

The application of this Ordinance, which comes into operation on 1st January, 1957, will be watched with interest. First impressions are that it provides, without undue hardship for any individual, and without impairment of any hospital services, some measure of financial relief for the Province; and that the plans laid for its implementation, while not free from a tinge of the experimental, are moderate and intelligent.

* * * *

Apartheid at the Universities.

It is a foregone conclusion that when the new parliamentary sessions opens on 18th January part of the Government's programme will be the creation of five non-white universities, and the intimation of steps to forbid by law the admission of non-white students to the present "open" universities. Some time ago the Government's own Commission, with Dr. Holloway as chairman, put forward recommendations adverse to such steps, but this is not deterring the Government, nor is it being deterred by the pleas of university authorities or student and other bodies at Cape Town or Witwatersrand, who wish the present system to remain. The staffing and equipment of such universities on a true university standard is obviously impossible at this stage both on the grounds of finance and qualified personnel, so that, inevitably, standards will fall below what such establishments require. It seems strange that in a land of twelve million inhabitants, millions of whom are illiterate, there are to be some fourteen universities, while in a country so highly developed as Scotland, with a population of four to five million, four universities and one university college suffice. We cannot believe that

the steps contemplated will improve race relations in South Africa, but will mean only the raising of more walls between the different racial groups, behind which each group will live with feelings of disdain or hatred towards their neighbours in the other kraals.

* * * *

Tornado at Thaba-Bosiu.

The dire effects of the tornado which wrecked the Mission Station of Thaba-Bosiu in Basutoland on 23rd October are becoming clearer. The Paris Evangelical Society's missionary, Rev. F. Pithou, was in his house alone in the evening when several large hailstones fell on the corrugated iron roof, and the wind rose so rapidly and violently that the window could not be shut. Mr. Pithou, who had had war experience of bombardments, threw himself down in the recess of a door. There was a terrifying uproar, and on both sides stones, bricks and corrugated iron fell. When at length he freed himself from the material that had enveloped him, and had rushed outside, it was to find that the church, built of freestone, was no longer there, a hut was on fire, the house of the evangelist had fallen. The rest of the landscape was lost in the darkness. The morning revealed that the whole of the station had been razed to the ground, some twelve buildings in all, as well as several dwellings belonging to Basuto near the Mission. Five lives were lost, and other persons were sent to hospitals with injuries. The cost of the damage to the mission property is estimated at £30,000. An appeal for funds for reconstruction has been issued by the Chairman of the Paris Evangelical Missions Society, Rev. R. A. Paroz. Donations should be sent to the Administrator, P.O. Box 12, Morija, Basutoland. In addition, the Basutoland Homemakers Association are anxious to help, particularly with clothing and blankets, the members of the twenty-four families (82 individuals in all) whose homes have been blown away and who have in consequence lost almost all their possessions. Articles may be sent, carriage forward, to Mrs. Bernice Mohapeloa, c/o The Secretariat, Maseru, Basutoland. We have no doubt there will be a good response to both these appeals.

* * * *

Race Relations Institute Conference on Tomlinson Commission Report.

Two national conferences already held on the Tomlinson Commission Report—the "Volkskongres" at Bloemfontein in June, which hailed the Report, and the All-In-African Conference which totally rejected it in the same city in October—is to be followed in January by a two-day national conference convened in Cape Town by the South African Institute of Race Relations. The Institute's conference, on January 15 and 16, will not concern itself with the ideological framework of the Report or with the merits or otherwise of integration and apartheid. It will

study proposals for the rehabilitation of the Native Reserves, a portion of South Africa which is fast deteriorating to a stage where reclamation will be wellnigh impossible. Representatives from a number of national institutions and organisations will attend the conference, at which Dr. Ellen Hellmann will read a paper on "Tribalism in Modern Society," Prof. D. Hobart Houghton one on "Economic Aspects—Agricultural," Prof. J. L. Sadie one on "Economic Aspects—Industrial," and Prof. Z. K. Matthews and Dr. D. G. S. M'Timkulu present a joint paper on "How Africans View the Future in the Light of the Tomlinson Report." The conference will be followed by the Institute's Annual General and Council meetings.

* * * *

University College of Rhodesia and Nyasaland.

The College will open on March 4th 1957. Its fees will be £100 a year for full residence and board, £40 for tuition in the Arts course and £50 for the Science course. The entrance qualifications are Higher School Certificate level and, for the Arts course, two languages other than English.

* * * *

The Ibbotson Memorial Fund.

This Fund was started in April 1955 to perpetuate the memory of the late Rev. Percy Ibbotson, O.B.E., M.P., Chairman of the African Affairs Board of the Federal Parliament, and to provide educational assistance to students in the Central African Federation by means of scholarships or bursaries.

The Fund, which has been raised by public subscription now amounts to over £12,000 and its administration is governed by Trustees under a Deed of Trust.

The Chairman of the Board of Trustees is the Hon. Sir Robert Tredgold, C.G.M.G., Q.C., Chief Justice of the Federation of Rhodesia and Nyasaland, and includes Sir Henry Low, C.B.E., Sir John Moffat, O.B.E., Sir William Murphy, K.C.M.G., and Mr. Keith Acutt.

The Trustees propose to make available a limited sum for the assistance of a student or students at the opening in March of the University College in the Federation, but until income and funds can be increased considerably the amount of assistance available will remain restricted.

Donations may be sent to the Hon. Secretary, Ibbotson Memorial Fund, c/o P.O. Box 740, Bulawayo, Southern Rhodesia.

* * * *

Death of Father Savage, S. S. J. E.

We regret to record the death of Father C. W. J. Savage who was one of the figures most worthy of honour in South Africa. To many it will seem extremely fitting that the call came to this tireless priest while he was on his way to conduct a service. He was at Maitland station, on his way to Goodwood, when he was seen to stagger and fall.

Soon afterwards he had passed away. Father Savage, like his great friend Father Godfrey Callaway, came to South Africa in delicate health, and, like him too, did fifty years magnificent work in his adopted country. He was ordained in Grahamstown in 1907, joined the Society of St. John the Evangelist in 1919, and was thereafter engaged on the work of the Anglican Church Mission in Cape Town and vicinity. Year after year he toiled on in the most selfless fashion. He was a Canon of St. George's Cathedral from 1940 till 1955. Not long ago he visited India, and his experiences, as narrated in the *Cowley Evangelist*, were read with interest by many. Returning to South Africa early in 1955, after a short stay he proceeded to Europe, and had been again in Cape Town only for two weeks. He was 75 years of age.

General Smuts on "The Man of Galilee"

"TO-DAY we witness on a world-wide scale the failure of political nationalism and materialism to satisfy the deeper needs of man's spirit. . . . Speaking from a long and wider experience and reflection than has perhaps been the lot of most others, I wish to say this: fundamentally the world has no need of a new order or a new plan, but only of an honest and courageous application of the historic Christian idea.

"Our Christian civilisation is based on an eternal order, an endless plan, in the message of Christ.

"Many new messages and new messengers will appear in these times of great tribulation. Let us hold on to the eternal message. Follow the light which has once shone before us, the greatest light which has ever arisen on our human horizon, and which can surely lead us to the better world for which we are longing. In the twilight of to-day I see on that horizon not the man of Munich, nor the man of Rome, but the Man of Galilee.

"I see Him going round the villages and districts, teaching, spreading His message of the new Kingdom, healing the sick and suffering. And his message is, Cherish in love your fellowmen, irrespective of race or language; cherish and keep the divine idea in your heart as the highest good.

"The love for God and man is the final answer to all the unsolved questions of the ages. It is also the programme for the Church of to-day, and for mankind, which is to-day milling round like frightened sheep without a shepherd.

"The Man of Galilee is and remains our one and only Leader."

—Smuts' Collected Speeches (privately printed).

Challenge to the Churches

A Plea by Dr. A. W. Blaxall

At the end of a leader-page article in the Johannesburg *Star* of November 1st Mr. Jordan K. Ngubane, peasant-farmer and free-lance journalist, wrote:

"African statesmanship directed the appeal not only to the Government but specifically also to the Christian Church on the White side, and in particular to the Dutch Reformed Church."

He was referring to the fact that during a conference of African leaders, held in Bloemfontein October 4th, 5th and 6th, 1956, a statement was issued on the report of the Commission appointed by the present Government to study the socio-economic development of the Reserves (commonly called the Tomlinson report).

The Statement was widely quoted throughout the Union and overseas, in fact certain newspapers which seldom take much notice of statements issued by non-Europeans spoke with respect about this one, calling it a most responsible document, prepared by a Committee of the conference which included men with a life-time of public service behind them, as well as representatives of the younger generation of Africans who know only the Nationalist regime. The importance of the document was also recognised by the fact that the *Friend* newspaper in Bloemfontein printed the full text in the very first issue after its release. At the end it says:

"This conference welcomes the initiative of the inter-denominational African Ministers' Federation in bringing together African leaders to consider the Tomlinson Report and its implications for South Africa, and appeals to the Christian Churches in South Africa to take a clear and unequivocal stand in the defence of Christian and human values now being trampled underfoot in the name of apartheid.

"We appeal to that strong and powerful body, for which the Dutch Reformed Church speaks with recognised authority, to examine its approach to the race question. We call upon all South Africans who realise the dangers and effects of apartheid to take a positive step to break down the colour bar in group relations. We urge them furthermore to ensure that democratic and Christian opinion express itself on discriminatory legislation in ways most likely to impress on the mind of the people of South Africa the urgent need for a positive alternative to apartheid or separate development."

Throughout the conference reference was made again and again to the need for a truly representative, national conference in South Africa. To be of value such a conference would obviously have to include representatives of bodies holding most divergent—even completely opposite—convictions.

To ensure response the conveners would have to be beyond accusation as an instrument of any political faction. There would have to be basis for discussion, for the days are past for mere theoretical speech-making; but this conference would have to differ from almost all others which have preceded it, in that there must be no foregone conclusion as to what will be the outcome of the deliberations.

Since I became secretary of the Christian Council I have made it my business to attend every possible con-

ference which has been concerned with the out-reach of Christian enterprise, with human relations, and with any sort of programme for an imaginary "better life." I believe we have now come in South Africa to a place in the road of national development when an ALL-IN conference is essential (I am inclined to say "another National Convention" but I realize that could only be called by official action. Perhaps that may be possible in 1960 when the Union will be 50 years old. The idea of a conference such as I am now proposing may well be a preliminary to the greater gathering).

I am therefore going to throw all caution to the winds and make a suggestion, but before I do so it is necessary to refer in some detail to two conferences at which I have had the privilege of being an observer. The second is the one I have already mentioned, convened by the Inter-denominational African Ministers' Federation. The other was also held in Bloemfontein four months earlier being convened jointly by the South African Bureau for Racial Affairs, the federated Dutch Reformed Churches, and some Afrikaans cultural bodies. For the sake of brevity I shall call this the SABRA conference, and the other the IDAMF conference. Both were called with the Tomlinson report in mind—so far as I can see this is the only thing they had in common, unless one concedes (as I am disposed to do) that both conferences were actuated by a burning desire to achieve a prosperous, happy and God-fearing South Africa.

The SABRA conference was the larger of the two, consisting of about 600 delegates, observers and specially invited persons. Observers and visitors were not allowed to join in discussion: exception was made when one overseas visitor was invited to say a few words, and two South Africans who were observing for their respective Municipalities were given an opportunity. There was not a single non-White person present.

The IDAMF conference consisted of about 400 persons all of whom were Africans except 4 of the group in Parliament who represent Africans, plus observers from the Christian Council, the Institute of Race Relations, and perhaps two other organizations. I was invited to present a greeting on behalf of the Council; Mrs. Ballinger, M.P. spoke very briefly on behalf of the Parliamentary group. Apart from that all who took part in the lively discussions were African delegates from a very wide cross-section of cultural, religious, occupational, and even political bodies. The special committee, appointed on the second day to draw up the final statement, was all-African, nor did they at any point in their deliberations consult any of the Europeans present.

Concerning the papers given little need be said. At both conferences they were of a high order—it is most probable that in both cases they will be published so that those who are interested will be able to obtain copies and judge them on their own merits.

The quality of discussion from the floor varied considerably. My impression of the remarks which followed the papers at the SABRA conference is that they were not strictly speaking "debate." Quite a few laudatory remarks were made, together with somewhat fulsome praise

of the Government which appointed the Commission, as well as the personnel whose labours were extolled as "n groot opoffering" (a great personal sacrifice). Very few questions were asked based on the text of the report, although there were a few questions on the general implications of the recommendations, and in two bold cases questions with a distinctly critical note.

Anyone familiar with a meeting of Africans will not be surprised to learn that there was no lack of speakers from the floor at the IDAMF meeting, but only once in the three days was there a "lively" moment when one speaker adopted a violently critical attitude to another organization represented at the conference. Shouts from the floor that he keep to the subject might have resulted in an uproar had not the chairman gained control and insisted that the speaker be given freedom within the time limit laid down. For the rest the speeches were mostly very informed and pertinent, in fact some of the chief speakers were kept busy in an attempt to answer questions from the report itself.

An objective overall impression of the two conferences is probably impossible for an observer like myself who has lived in the maelstrom of South African life for thirty-three years. However, in order to give a dispassionate view as to the possibility of a future All-In conference it is necessary to attempt an assessment, if for nothing else in order to bring out the inadequacy of either conference by itself as an instrument towards a generally acceptable programme for South African development.

Without question the SABRA conference had every appearance of representing a very solid, determined people. That they were meeting in the comfortable security of a fine University Hall where a student who is not white would not be admitted—and yet they were discussing the future of black people—did not strike any of them as incongruous. Nor was there at any time an attempt to line up their policies with world trends. They knew themselves to be a "united people" in the sense that any deviation from total apartheid was just inconceivable. As one professor from Stellenbosch University said with considerable heat, "Never, never will integration of the races be tolerated in South Africa. Because apartheid is right it must be made to work." Yet underlying it all anyone who understands enough Afrikaans to gauge the significance of many things which were said could detect that nervousness which must always haunt people who force themselves to believe that what they want is right. Still, within the narrow confines of its restricted outlook on life the conference must be admitted as an honest attempt to achieve a solution of South Africa's inter-racial problem which will ensure peace for all time.

At the IDAMF conference I was immediately caught up with a spirit of confidence, a sort of attitude all the time saying: "No matter how thorny the present path is, the goal is ours, and time is on our side." What was that goal?—an all-black African future (which so many white people seem to think inevitable): far from it. I had expected that this conference would differ from most other African gatherings I have attended by being more conciliatory, but I was not expecting the wide open hand of fellowship which I experienced. While some of the papers read did enlarge in no uncertain terms on the hardships experienced by Africans in certain spheres of

life; while at times there was bitter comment on existing conditions, the appeal was always for redress, and better understanding so that all races may work together for the true happiness of South Africa. It would be foolish to pretend that there are no Africans who think in terms of what is called African Nationalism. But they were not misled by any idea that they can hope to experience that independent nationalism by the plan set out in the Tomlinson Report.

At the SABRA conference one questioner said, having first assured the meeting of agreement with the general policy of apartheid: "Have we thought what our answer will be if, having established the Bantu National Homes envisaged in the report, the inhabitants of those Homes demand Sovereign rights?" There was no answer given. At the IDAMF conference more than one speaker said: "Even if we are given the seven National Homes, we will never have sovereign rights." They therefore rejected the whole proposal as a hollow mockery.

There is the situation which confronts South Africa. Two very powerful groups holding diametrically opposite policies for the growth of a harmonious country, in which fundamental human rights will be available for all.

Obviously there can be no bridge between the two, but is it not possible that there is a middle path towards the goal which both hope to reach, albeit by such different routes. Personally I believe there is a middle path, but this is not the place to enlarge upon it. The question which challenges us is that thrown out by IDAMF—that someone should bring all together so that by frank exchange of views the middle path may be brought to light.

The first question is: Who could convene such a conference? Where is there an organization, or a group of kindred bodies, who could temporarily sink their own differences sufficiently to issue an invitation which would command respect, if for nothing else than by the fact that it came from such a provisional liaison.

Political parties are never likely to take the first step needed, so they can be ruled out. Semi-political bodies, such as the four Congresses, might agree among themselves for the purpose, but the very nature of the coalition would kill the chance of a general response from the outset (as happened when they tried to get others to work with them in calling the "Congress of the People.")

The two bodies which deal with human relations, mainly from a scientific angle, the S.A. Institute of Race Relations, and the S.A. Bureau for Racial Affairs, would probably find it very difficult to issue a joint invitation: even if they succeeded I am not at all sure that the response would have that spirit of confidence in the detachment of the sponsors as is necessary for such a purpose.

Then there is the Church, meaning thereby the whole body of ecclesiastical organizations with the exception of the Roman Catholic Church, which never acts jointly with anyone; and those small denominations which have not yet reached mature, independent status.

Unfortunately the churches also fall under several groups. These are the twenty-three affiliated to the Christian Council; the half-dozen Reformed Churches embraced in some sort of Commission; and the Interdenominational African Ministers' Federation, which is perhaps the strongest ministerial fellowship in the country. While

these three groups unquestionably differ in matters which affect the day-to-day life of the people, they are at any rate at one in the faith that God reigns above the affairs of men.

I therefore suggest that these three bodies :

The Commission of the D.R.Cs.

The Interdenom. Afri. Ministers' Federation

The Christian Council of South Africa

should set up a special ad-hoc committee for the sole purpose of convening a truly national conference on the development of the country as a whole, not so much in its political structure (although that must not be shirked), as in its material and spiritual welfare, based on a truly Christian form of racial co-operation calculated to give anyone a rightful place in the total programme.

Such ad-hoc committee be charged to prepare the conference programme.

The Sunday School Curriculum Conference

A Conference of leaders of Christian churches in the field of religious education among Africans was held in February 1956 at Salisbury. The field was surveyed, and outline of a syllabus covering all ages from pre-school to adults was drafted and a discussion held on leadership training. Within six months the next stage was reached and a second conference was called together at Umtali, S. Rhodesia. More than a score of delegates and consultants from East, West, Central and South Africa spent a week together discussing the cultural and religious background of the people for whom Sunday School lesson material will have to be prepared. The needs of these people were assessed and decisions made about the major points of Christian teaching that will have to be emphasised to meet their needs.

Among the religious and cultural elements that Christian education will have to counter the conference found witchcraft, animism, fear of natural and supernatural forces, clan righteousness, trial by ordeal, the wrong of being found out. Positive elements in African culture and religion were seen in belief in the Creator Spirit, prayer, offerings, continuity of life, courtesy, hospitality, clan loyalty, elementary justice, generosity and co-operation. All these religious elements had been influenced by foreign ideas in varying degrees and it was felt that emphasis should be laid on the transforming power of God, the experience of personal commitment to Christ as Saviour and Lord, the relevance of Christianity to African life and loyalty to the church as the family of God. The conference thought that emphasis should be laid on hospitality, forbearance, respect for the aged, peace-making, undertaking of social responsibility, happy home life, stewardship and the duties of parents to growing children.

The social and spiritual needs of the various age groups were considered, distinction being made between the rural and urban communities. It was generally agreed that two types of lesson notes were required, (i) a graded series for the beginner, primary, junior, youth and adult groups and (ii) a general series following the same syllabus excepting for the junior and youth sections. It was found that undated lessons would be convenient and that the lessons should be published in volumes of 48 lessons, each volume

to be sold at about 5/- each. The conference agreed that the Bible should be the main source from which the curriculum should be drawn but that the history of the church and Christian biography should also be used.

Syllabi for the three years each of the beginners, primary and junior grades were drawn up. A four-year syllabus for the youth grade was approved and a series of 16 booklets for adults was planned. An editorial board was appointed and given the task of passing manuscripts for publication. Rev. D. Cuthbert was appointed as editor for five years and it was resolved that Africans and non-Africans should be invited to write lessons in English or French so that they could be translated into 24 vernaculars in the first place.

The conference also discussed children's worship and the editorial board was instructed to collect material suitable for publication as worship aids. A discussion on leadership training told of a plan sponsored by the World Council for Christian Education whereby leadership training teams could be sent to various territories if invited by national Christian councils and the councils were urged to plan schemes for such training.

The report reflects clearly the thoroughness and sense of urgency that pervaded the conference. It is hoped that the churches and missions in Southern Africa will take full advantage of the work of these experts in religious education.

G.O.L.

Mark Hopkins sat on one end of a log,

And a farm boy sat on the other.

Mark Hopkins came as a pedagogue

And taught as an elder brother.

I don't care what Mark Hopkins taught,

If his Latin was small and His Greek was naught,

For the farm boy he thought, thought he,

All through lecture time and quiz,

'The kind of man I mean to be

Is the kind of a man Mark Hopkins is.'

—Arthur Guiterman

Lovedale, 1956

DURING the Prize-Giving Ceremony in Lovedale Institution on the evening of Friday, 23rd November, it was natural to reflect upon the course of the year and to consider it in relation to earlier years. And it was with earlier years in mind that Dr. D. S. Mtinkulu, Senior Lecturer in Education at the University College of Fort Hare, came to address the completing students. The occasion, he said, brought back happy memories of his own school-days in that place; he looked back with gratitude to the wise guidance and the sound outlook that he and his fellows had received there. He recalled especially the High School Principal of his day, James Chalmers, very wise, with a keen sense of humour, a man who knew the ways of boys, a gifted schoolmaster. Dr. Mtinkulu went on to say that he felt honoured by the invitation to deliver an address at the first Prize-Giving Day of a new era in Bantu Education. They had seen the passing of a great epoch of missionary education; they who were present that evening were the inheritors of a great tradition of service and self-sacrifice which had been established for them by a long line of missionary educators during the last one hundred and twenty years. And whatever shortcomings the new Bantu Education policy might have, it was doing at least one thing—it was setting the responsibility for their own development squarely upon their own shoulders. The students completing their courses that day were “going forth” to an African world that was in ferment, needing men and women of wise leadership and devoted service to help their people carry through to success the heavy task of self-development. It was a period when service—service underlined—was the chief need.

Very clearly and with gleams of delightfully apposite humour, Dr. Mtinkulu then derived from the example of the Good Samaritan the qualities needed by educated African Youth as they went forth. The Good Samaritan set out with his own plans, his own aims and goals, to do something he wanted to do. He did not set out with the avowed aim to be of service—the speaker was doubtful of the reality of the intentions of many who made that claim—but when the opportunity came, he was ready. Setting out in this way, without the deliberate intention to be a leader, but aiming at one’s proper business, reduces the expectation of attaining a dominating position of leadership, reduces too the incidence of quarrels, conceit, strife for the top places; leaves room for the service that followers render. Then the Good Samaritan was a man of compassion, loving his fellows (irrespective of their race, creed or colour), feeling keenly the needs of others, not content to pass by on the other side. And he was well prepared: he had oil, wine, money to pay—he was thoroughly furnished

with what was needful. Last, he had what Americans term the “Know How”: he was able to give the help that was required. That was how *they* should go forth—men with personal aims set high, men of compassion, men well-equipped, men knowing what to do. Then they would seize, in whatever circumstances, the opportunities that offered—some of them very ordinary, many of them unexpected, all of them avenues of service and leadership.

In introducing Dr. Mtinkulu, Mr. J. P. Benyon, Superintendent of Lovedale Institution, had mentioned as the two chief apparent differences distinguishing the Lovedale of 1956 from the Lovedale of earlier years, the change from co-education to the admission of male students only, and the fact that the Hostels as well as the Schools now came under the direct control of the Department. As in the past, a general report would be issued. “To most,” he said, “Lovedale has gone on much as usual but all, who have had to implement this new policy, know what this new procedure has entailed. We are grateful that nothing has interfered with the fulfilment of your aims. We hope that there has been no real departure from the true character of Lovedale. We have been conscious of the double responsibility resting on us—of the obligation to the past no less than to the future. There have been times of depression and anxiety, but we have received nothing but encouragement and goodwill from all who have held the true interests of Lovedale in the right perspective.”

Among the prize-winners were the following—

High School. Dux Pupil: Gerhard Majiza

Training School. Dux Pupil: Joseph P. Majiba

Vocational School. Dux Pupil: Japhta Rakoma

Athletic Cups

Juniors Henderson House

Seniors Stewart House

The year has of course had about it something of the tentative and exploratory; and this has been true also of the relationship between the Mission and the Educational sides. But here too encouragement and good-will have been markedly operative, and there has been ease where there might have been awkwardness. As in the past, clergymen and laymen of a number of different Churches shared in the Large Hall or ‘under the Oaks’ in the conduct of Public Worship which the whole student body attended; and the list of preachers was as varied and representative as in earlier years. Ready access to denominational groups was offered for special services or for Communion; and the Anglican students in particular—unwontedly numerous as a result of transfers from St. Matthew’s College, Keiskama Hoek—had what may be styled a “Field” Year, thanks to the unflagging devotion of the Rev. Dr. F. H. Brabant of Fort Hare. Members of

staff, although feeling freer to take part in the local congregational life and work of their own Churches, did not neglect attendance at the Institution Service and gave their customary help, with the choir, at the organ, and in the small number of Student Christian Association meetings that were held. Student societies attended on a voluntary basis were, indeed, not so well supported as they might have been, owing (it was suggested) to the removal of the mild constraint of Mission control and the withdrawal of the attraction of the other sex! A greater measure of freedom to do what one likes with one's leisure doubtless takes some getting used to; and there may well be an improvement in membership of the S.C.A. and the Missionary Companies next year...or the next. As it was, the District Sunday Schools were staffed, if with difficulty, and a number of pupils were presented for the annual examination of the S.A. Sunday School Association and gained fair success. Classes of Preparation for Church Membership were well attended, and those conducting them gained a most favourable impression of the students.

"A most favourable impression" is, in short, what one has of the whole year in all branches of the Institution's activities that affect the student body. The very look of the place has added to this, for the lawns have been kept trim by student manual labour (and a faithful horse), and copious rains have garbed Lovedale in green to a degree not habitual. Mr. Benyon and his staff are to be congratulated on their furtherance of Lovedale's established purposes in education and character-training: they need not face the future with misgiving.

Three other of Lovedale's enterprises have been maintained with unimpaired energy during the year: the Lovedale Press, the Lovedale Bible School, and the Lovedale Hospitals.

The Lovedale Press has again had a busy year. In the early part of 1956, the Bookstore was deluged with individual orders for books from schools all over the country. The reorganisation of distribution on the part of the Bantu Education Department may lead to smoother working in 1957.

A large number of Lovedale Press books has been prescribed for use in primary, secondary, high and training schools, and also for school libraries.

Considerable work has been undertaken for the transposing of our Xhosa books into the "Standard" orthography arranged by the Education Department. This is a major undertaking which has had constant attention from the Director and the Works Manager with the expert help of Mr. B. B. Mdledle and Rev. J. J. R. Jolobe. It is hoped to have several books in the revised orthography on sale early in 1957 and their numbers should steadily increase in the new year.

The *South African Outlook* Committee has met month by month. Although somewhat smaller in number, the Committee represents much expert knowledge.

At the Bible School the usual resident courses of training, for men in the first session and for women during the second, were provided; the *Preachers' Helps* were issued regularly; and the Lady Tutor—returning after a three years secondment to the Girls' Boarding Department—engaged in Field Work between January and July. The School's finances are inelastic, and it was necessary to restrict the Head's Field Work to centres able to meet the costs involved.

The Church's link with Hospitals is less intimate now than when the Victoria Hospital was a mission undertaking, but it continues its service and interest through the three members whom it nominates for appointment to the Board; and in the person of a retired missionary, the Rev. D. W. Semple, it has provided a chaplain whose visits are always welcomed, and who has been able, with the support of the Medical Superintendent, to arrange most effectively for regular services. Staffing, whether medical or nursing, remains a serious problem; and the remarkable results obtained by entrants for the Preliminary Examination of the South African Nursing Council are all the more meritorious. Of sixteen entrants, fifteen passed, four gaining distinction. The Nurses were—:

Honours: Futshane, Vivian Elizabeth; Galada, Mercy Nomalungelo; Matshoba, Joan Nomzi and Zondeki, Tembeka Nondumiso.

Passes: Dladla, Constance Notaka; Khapha, Ethel Bertha Naniswa; Mgunie, Sophia Daniswa Nomhle; Mnisi, Ruth Thokozile; Mzinyati, Alma-Ritta Nomntu; Ntsinga, Dorset Boniwe; Sidinile, Petronella Nomatham-sanqa; Siwisa, Valencia Xoliswa; Sotomela, Therezia Nonceba; Vitsha, Florence Nondawo and Zibi, Patricia Nomasomi.

We congratulate most warmly these Student Nurses and those who were responsible for their training.

Under all these auspices and in all these forms, Lovedale continued throughout 1956 to render its service to the African People.

W.A.

Important and unprecedented as all this is, I could have done much more if the ships had obeyed me, as reason dictated. Nevertheless, this that we have done is great and wonderful. But thanks for all this is due not to our services, but to our holy Christian faith and piety; for what the human spirit alone cannot attain God grants to men, for God is wont to enable His servants and those who love His law to perform incredible things.

—Christopher Columbus, discoverer of America.

The Ministry of Methodism

By Rev. Wm. Illsley

Presidential Address to Ministerial Session of Cape Town Conference, October 18th 1956.

(This year has been a memorable year for Methodism in South Africa, as it was in 1806, 150 years ago, that Methodism was planted in this land. We congratulate our brethren on the achievements of the past century-and-a-half, and have pleasure in reproducing below the Presidential Address delivered at the historic Conference held recently in Cape Town.

—Editor, "South African Outlook.")

THE theme of my address has been determined largely by the special nature of this historic Conference. Like a golden thread, through all our thinking and speaking, there will run the remembrance of the beginnings of Methodism here in Cape Town, 150 years ago.

In speaking to you on the Ministry of Methodism I cannot claim to offer anything original. Samuel Johnson confessed that he was always grateful to anyone who reminded him of what he already knew, and he often discovered that he didn't know it at all!

I would remind you that our Ministry is based on a personal commitment to, and direct call from, God. Our Laws and Discipline make it clear that: "It is the universal conviction of the Methodist people that the office of the Christian Ministry depends upon the call of God Who bestows the gifts of the Spirit, the grace and the fruits which indicate those whom He has chosen." It is sometimes claimed that, through John Wesley, an episcopally-ordained Anglican priest, we are in the true apostolic succession; but the majority of us would not base our claims on such insecure foundations. Our contention is that we are in the apostolic ministry inaugurated by Jesus Christ in His Flesh and continued through His Risen and Abiding Presence. Our emphasis is not on any mechanical device or inheritance from the past; it is on our present committal to God and the acceptance of His Grace that we are privileged to share in the continuation of His Messianic Ministry. Ours is not a fractional but a full ministry, a complete commission to carry His redemption into all human relationships, the world being our parish.

Conversations between top-level Anglicans and Methodists in England, which have aroused widespread interest here in South Africa, are being conducted on the recognition of the validity of our orders. These discussions, which are aimed at inter-communion, stem from a suggestion made by the Archbishop of Canterbury a few years ago: "What I desire is that I should be able freely to enter their churches, and they mine in the Sacraments of our Lord and in full fellowship of worship. If there were agreement on it I would thankfully receive at the hands of

others their commission in their accustomed form, and in the same way confer our own; that is the mutual exchange of love and enrichment to which Lambeth 1920 called us."

There is no doubt about the Archbishop's sincerity in making this statement; but we have to recognise that it does not yet reflect the mind of most Anglican Clergy. I confess I am not optimistic about these prolonged "conversations," simply because there are so many who find it easier to beat their breasts and confess the sin of our "unhappy divisions" than to give up the sin! We Methodist Ministers offer the Bread and Wine from the Lord's Table to all who profess to love the Lord Jesus Christ. If others are unable to do this, for whatever reason at all, it is surely they, not we, who ought to be unhappy about it.

"He drew a circle that left me out,
A rebel, a heretic, a thing to flout;
But love and I had the wit to win,
We drew a circle that brought him in."

This circle of love is that of a Saviour, "whose undistinguishing regard is cast on Adam's fallen race." We dare not fence off the Lord's Table, for we recognise no apartheid, ecclesiastical or racial, at the place where we meet with God in memory of His Son. The Rev. H. Crawford Walters, in his Presidential address to the British Methodist Conference, said: "I cannot see anything inherently unhappy in the existence of different modes of worship, types of witness and methods of service. The unhappiness seeps in when we begin to exclude each other from the covenanted mercies of God."

We cannot too often be reminded that, although there is One Body of Christ, there are many members with varying functions. "There are diversities of gifts but the same spirit... the eye cannot say to the hand I have no need of you!" It has been well said that if the 12th Chapter of First Corinthians is true, the 13th Chapter is necessary. If we are severally members one of another there is supreme need for all to be knit together in the love of Christ. If such were the case our approach to this matter of inter-communion, or of re-union, would not be a reluctant sinking of our differences, but a joyful sharing of our treasures. Most of our differences are peripheral; fundamentally we are one in Christ! In spite of pockets of prejudiced resistance there is a growing spirit of unity between all the denominations, which is far more gratifying than any re-union achieved by papering over the cracks.

Reinhold Niebuhr affirmed at Evanston that: "The most thrilling part of the ecumenical enterprise has been

not so much the increasing unity which we have experienced, but the increasing purity of the gospel message by the elimination not only of nationalistic and other parochial heresies, but of all those forms of worldly wisdom which coloured and obscured the plain truth of the gospel, with its exaltation of the righteousness of God against all human righteousness."

We are called "to spread scriptural holiness throughout the land," with emphasis on both "scriptural" and "holiness." We proclaim a gospel which in its undiluted form is capable of "fashioning saints out of slime," capable of raising the lowest and vilest of men to their full stature of manhood in Christ Jesus. Gordon Rupp writes that "Methodism began with Justification by Faith and aimed at Christian Perfection." There is a danger in proclaiming so high and holy a doctrine; but there is more danger in aiming at anything lower than:—

"A heart in every thought renewed
And full of love divine,
Perfect and right, and pure and good,
A copy, Lord, of Thine."

"Not failure," said Russell Lowell, "but low aim is crime." The spiritual flabbiness of many of our members, their ignorance of Methodist tradition and of the vital truths of the Christian Faith, their absence from the Lord's table and from regular Sunday worship are glaring evidence of the lowered standards in membership and leadership. A leading African layman has declared that many of our people are fast losing the fundamental truths of our faith. May God forgive us wherein we have exalted the administrative tasks of our ministry and depressed our preaching and pastoral duties. May God forgive us wherein we have given to our people the false idea that it is more important to add statistics to the schedules yearly than to add souls to the Church daily. May He forgive us wherein we have limited the Holy One of Israel by not setting against the depths of human depravity and degradation, the boundless mercies of God.

We used to be admired as a Church for our evangelical passion in seeking and saving the lost; to-day we are envied for our excellent organisation, and the account does not balance. We need all our administrative officers who bring consecrated gifts to the correct handling of money and property; but we need even more urgently men who can handle sorrowful, superstitious, sinful men and bring them into the Kingdom of God. We exist for one purpose to bring men to God and God to men, to save as many souls as possible, and to build them up in the faith. Every Christian begins by being justified by faith, but he must grow in grace, pressing on to perfection, to that moral and spiritual attainment which Dr. Sangster has described as "a wind-swept summit which a man can hold only on his

knees." It is our privilege to proclaim the vital and leading doctrines of the Gospel emphasised by early Methodist preachers, that "all men need to be saved, all men can be saved, all men can know that they are saved, and all men can be saved to the uttermost." In bearing witness to the righteousness of God, and not to our own righteousness, we declare that He is able not merely to impute to us a righteousness that is not our own, but also able to impart to us His own gracious qualities, until we say, "for me to live is Christ."

Recent evangelistic campaigns in Britain have proved that there are still many varieties of Christian experience, and many ways of catching men for Christ. Some of us had almost written off the mass emotional appeal of our childhood days as old-fashioned and out-dated; but we have seen and heard of it working successfully. We dare not despise any method used under the guidance of the Holy Spirit for delivering men from the pollution and power of sin. In his memoirs Kipling tells how he stood on the deck of a vessel lying in an eastern port, when he heard singing and presently saw a motley crowd following General Booth to the boat. The General was walking backwards playing his concertina, his cape tulipped over his head in the breeze as he led the singing of his ardent converts. When later he met the General on deck he remonstrated with him on his unseemly behaviour. "Young man," was the reply "if I thought I could save another precious soul by standing on my head and playing the concertina with my feet, I would do it!" "and," added Kipling, "he was right, and I had the decency to apologise."

An uncle of mine said to me one day: "You remember so and so?" I did remember the man he mentioned: he was a foul-mouthed, evil-living miner. "Well," continued my uncle, "he's been converted, and is now living a clean, consecrated life. The people who have done this for him call themselves the Four-Square Gospel; but I don't care if they are 13-square, if they can transform a man like that, they have my vote!" On one occasion I was walking down Maitland Street, Bloemfontein, with the late Rev. Arnold Nicholls, when we passed a minister of another Church. In my foolishness I said something disparaging about his narrow fundamentalism. "Yes," agreed Arnold Nicholls, "that may be so; but you know, he's getting converts!" I was rightly rebuked. There is room in the ministry for different types of men, and for varying methods of evangelism. During my year of office, I hope to speak favourably of, and to co-operate heartily with, all who are in this essential ministry of calling sinful men to acknowledge both the majesty and mercy of God. "Every way Christ is preached; and I therein do rejoice, yea, and will rejoice."

George the third once heard a courtier say that General

Wolfe of Quebec fame was mad. "Mad is he?" stuttered the King, "then I wish he would bite some of my other generals!" So long as Christian workers have some Methodism in their madness I shall be with them in my prayers and my blessings. I do not mind whether they wear cassocks or kilts, or how shabby and old-fashioned their theological suits are, providing they are well-worn at the knees and providing they do not insist on every babe in Christ being born into the Kingdom with an intellectual limp or a spiritual squint. Sangster has reminded us that "there is no necessary divorce between a keen mind and a hot gospel." It has been reserved for a hot gospeller to re-affirm our doctrine of Assurance; and it has been reserved for the same man, Billy Graham, to declare his firm belief that the best form of evangelism is not that of the big public meeting, but that of the local church seeking to win the people around it. He believed that he had been called to the mass-evangelism type of ministry; but he felt the other was the more effective. There is no doubt that for every one saved by the spectacular method of a Damascus road conversion, there are hundreds saved by the simple personal witness of Sunday School teachers, Youth Camp leaders, Guild workers, or in Women's meetings, and in ordinary preaching services. Brethren, whatever our type of evangelism may be, let us give ourselves to this ministry, preaching the great evangelical truths and witnessing to the power of God's Holy Spirit.

I would remind you further that we Methodist ministers have a unique opportunity for the exercise of a ministry of reconciliation towards the Afrikaans-speaking people. In his "In Search of South Africa" H. V. Morton describes our two white races as being like two brothers quarrelling in the rail-tracks of an advancing express. The analogy is apt. Because we champion the cause of Africans, and fraternize with them, and because we criticise and condemn the sub-Christian acts and attitudes of the government, it may appear to Afrikaners as though we are against them and opposed to their Churches. Nothing could be farther from the truth. We are not tied to the chariot wheels of any political party for the pattern of God's Kingdom is not equated with the programme of either of the two political parties. While we may hate and criticise anti-Christian policies, and while we do resent the manner in which they hurt and humiliate our African, Coloured and Indian people, we dare not hate or despise the people who hold and declare such policies. We do not forget the many blessings we have collectively and individually received from the Dutch Churches. We remember with gratitude the Rev. A. Faure who, inspired by the love of Christ, nursed the Rev. Samuel Broadbent back to health; we do not forget that many of our country congregations have been and are being helped considerably by our Afrikaans friends. I recollect with great appreciation that a Domi-

nie of the D.R. Church laid his hand on my head when I was ordained. With equal joy I testify to one who, when I said to him that I was in doubt whether I should give the people my head or my feet, said: "Give them your heart, man!" On one occasion I knelt beside an old Afrikaans lady, who had formerly suffered bitter mental anguish from her recollections of concentration camp experiences, and we pledged ourselves at the Feet of Christ, to think well of each others' people.

It was Dr. Wm. Nkomo, in the conversation on the work of God at our Pretoria Conference, who said that the solution of South Africa's race problem should begin by the reconciliation of our two white races. I'm sure he was right. Even if we believe,—as we do—that the present racial attitude of the majority of whites is contrary to the Mind of Jesus Christ, we cannot forget that to us is committed the message of reconciliation. As our name, ministers, implies, we are servants, called to use in humility the towel and the basin in His service. Howard Spring writes: "Two things may be done to errant human feet; you may nail them to a malefactor's cross, or break a vase of spikenard over them!" Nails are cheap, and spikenard is very expensive. It is not easy to bring out the spikenard of mercy, forgiveness and love when we—or those whom we love—have been affronted, assaulted, hurt and humiliated. But South African history itself proves that in the long run nails are much more costly in human relationships than spikenard.

Our own English history is proof that grace and goodwill can conquer racialism. Dean Stanley calls our attention to strange tautologies in the English Book of Common Prayer: "assemble/meet together, acknowledge/confess, humble/lowly, goodness/mercy" He asks, "why this repetition of ideas?" "Because" he says, "'assemble, confess, humble, and mercy' are Norman-French words, while 'meet together, acknowledge, lowly and goodness' are Anglo Saxon. Imbedded in the very structure of this book" he declares, "are the relics of an old struggle where—with blood and strife—two races were trying to live together on the Isle of Britain, and one Church was striving to put her arms around them both." The history of Britain since the Norman Conquest proves the measure of success that attended the Church's efforts to unite the two racial streams together. To-day the descendants of the Normans and of the Anglo-Saxons do not even know to which racial group they formerly belonged as they assemble and meet together, to acknowledge and confess their sins, and in humble and lowly penitence seek the goodness and mercy of God.

Is such an ideal possible for South Africa? I believe so, and I believe that the Methodist ministry can play an important part in the great task of bringing the compassionate arms of God around all his fractious children.

This does not mean that we shall be echoes of each other ; but it does mean that where we differ we do so in charity, where we have to protest we shall speak the truth in love, using spikenard and not nails.

Then too I would remind you that we are " stewards of the Household of God and shepherds of His flock." Ours is a multi-racial household, a multi-coloured flock. As the Chief Pastor, I shall, no doubt, soon discover, as my predecessors in this office have done, that it is a physical impossibility to do justice to the task of supervising so great a household and shepherding so widespread a flock. The ex-President has referred to the impossibility of rendering this service adequately in a district, and every chairman will agree with him. Is it not due to this inadequate shepherding that there is an ever-widening gap between local churches and Conference, a remoteness that robs the average member of all interest in its proceedings. This is not a healthy state of affairs and should be remedied. Ought we not to consider the appointment—as in Britain—of a vice-President, who could well be an African minister, to share in the task of visiting districts and circuits? Then too, however much we may divide our districts, there is an obvious need for responsible African leaders to share with the Chairmen in the task of district supervision and shepherding of the flock. Sheep go astray and wolves devour the fold for want of adequate care and attention. During the past few decades scores of separatist churches have splintered off from S.A. Methodism for one reason or another. I believe the time has come when we should seriously consider the advisability of appointing approved African leaders as co-chairmen or assistant chairmen of Districts. Our Church has been a pioneer in many ways, let us now keep pace with the

legitimate aspirations of our African people and at the same time provide better supervision for the souls entrusted to our care. We shall be wise to take cognisance of this trend in other churches and in secular organisations. One of our departmental committees after rejecting the Tomlinson report recommendation that the State can assume control over the church, added: " While we are very conscious of the need to develop African leadership in the Church, we cannot agree that this implies the creation of independent African churches. We believe that the principle of a multi-racial Church with shared leadership is clearly in accord with the teachings of the New Testament." It is for that shared leadership that I am pleading.

Although as ministers we are " called and ordained to this sole occupation " we hold staunchly to the protestant principle of the priesthood of all believers. " Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen, such alone will shake the gates of hell and set up the Kingdom of Heaven upon earth " declared John Wesley. We recognise with pride that South African Methodism was started by a layman, Sergeant John Kendrick, and is carried on by the co-operation of loyal laymen and women. It was an African evangelist who wrote to me of his divine call: " I am called by God to go to my people, to lift up their foreheads that they might see their salvation." That is our essential ministry to go to those bound in superstition, or in the shackles of the past, or in the remorseless grip of sin, and lift their faces from the darkness and devilry of earth to the light and love of heaven. Brethren, let us give ourselves to our ministry!

An Outsider's Look at the General Assembly of the Church of Scotland

By C. E. Abraham

' I'LL meet you later at the John Knox,' said my host as he ushered me into the Fraternal Delegates Gallery in the Assembly Room in New College, Edinburgh. In another and deeper sense John Knox proved a happy meeting place for several hundreds of people from different parts of the world ; for at the Church of Scotland General Assembly held May 22-29 there were Commissioners (Ministers and Elders in equal proportion) present from 66 Presbyteries throughout Scotland, and one from England. There were also corresponding members and fraternal delegates from N. Ireland, Wales, the U.S.A., Canada, Nigeria, Livingstonia, India, Malaya and Hong-kong. It was the privilege of this correspondent to be welcomed by the Moderator as a Fraternal Delegate from

the Mar Thoma Syrian Church of Malabar. The total number of those who attended the Assembly was approximately 1700, not counting the visitors and members of the Church from different parts of Scotland who crowded, day by day, the galleries surrounding the Assembly Hall.

All through the Assembly week there was brilliant sunshine and it was lovely looking out from New College on the gardens fronting Princes St. dotted over with flower beds ; seeing groups of young people in gay colours watching the Castle towering over the city, or the assorted company of men wearing dog-collars or the kilt going down the hill to various cafes for refreshments. The weather was described by the veterans as ' Assembly weather,' which assumes that the Assembly meetings are taken note

of in Higher Quarters! Princes St. itself, lovely at all times, seemed for the moment like a lady seated in a dentist's chair. Workmen were busy pulling up the tram-lines and getting the street ready as a bus route in time for the approaching Edinburgh Festival. The floral clock which is situated by the side of the Ramsay statue, with a dial made of miniature plants and flowers was the cynosure of all eyes, and a most popular target for American cine-cameras.

The first day of the Assembly was one of solemn ceremony and dignified pageantry. At the opening service held in the High Kirk of Edinburgh the retiring Moderator, the Very Rev. G. D. Henderson of Aberdeen, in his opening sermon struck a note that must have roused many a heart to a sense of the destiny of the Scottish people. His theme was the New Covenant and he spoke of the faithfulness of God in the past to be matched by the loyalty of His people today to the covenant relationship. For children of the Mother Church of Scotland this sermon must have awakened tender and dearly-cherished memories; even to a visitor from abroad sitting in that historic St. Giles Cathedral with the Church of Grey Friars not far off where the Scottish League and Covenant was signed, (in blood, it is said) by the intrepid leaders of the Reformation, the message became alive with a meaning and challenge of its own. The procession from the Cathedral to the Assembly Hall through part of the Royal Mile along the High St. with the Lord High Commissioner and the Lord Provost of Edinburgh, accompanied by his fellow provosts of other cities and their attendants carrying the insignia of their offices, arrayed in glittering robes and led by the Queen's military band, was a veritable feast to the eyes even of a confirmed Puritan or an incorrigible Republican of the leftist hue.

The proceedings of the Assembly began with the installation of the new Moderator the Rev. R. F. V. Scott, D.D., of London. The preliminaries over, the Lord High Commissioner, as representing Her Majesty the Queen, was invited by the Moderator to address the Assembly—from his place in the Throne Gallery. In the speech that followed an assurance was conveyed to the fathers and brethren present in the Assembly, that Her Majesty the Queen pledged herself to maintain intact the rights and privileges the Church of Scotland had enjoyed through the generations. Pageantry of a less formal kind and combined with friendly hospitality was in evidence during the week in two receptions that were given to the members of Assembly by the Lord High Commissioner, Mr. Walter Elliot and his wife, in the stately rooms of Holyrood Palace one evening, and in the lovely gardens of the Palace on a sunny afternoon.

Looking back over the Assembly after a lapse of six weeks certain impressions stand out very clearly.

One of them is the central place that the Church holds in the life of the Scottish nation. The familiar title the Church of Scotland, is not an empty presumption, but a clear index of the realities of the situation in Scotland. Though there are other religious bodies in Scotland like the Episcopal, the Baptist and Roman Catholic Churches, there is little doubt that Presbyterianism as represented by the Church of Scotland dominates the scene as the Castle dominates the noble city of Edinburgh. Presbyterianism does not offer a united front to the forces of secularism and irreligion in the country (there are five or six varieties of Presbyterians to be found there) and yet there is no gainsaying the fact that it is the major influence in the life of the Scottish people. Few cities in the world can boast of more statues and monuments set up in the public squares in honour of preachers, theologians and religious leaders than can the capital city of Scotland. The witness of the Church and the people is not merely rooted in the past; it is expressed in a contemporary concern. This fact came out clearly when the Assembly considered the report of the Home Board. The wonderful response given by congregations, rich and poor alike, to the appeal for building churches in new housing areas is something that the Church may well be proud of. Another aspect of the same concern for the moral and spiritual well-being of the people was evident in the Assembly's discussion on Premium Bonds. The Government's policy in Kenya, Cyprus and other parts of the world for which the British Government has responsibility was brought under close scrutiny from the point of view of Christian witness by speakers belonging to various sections of the community. Robert Burns' *Cottar's Saturday Night* may no longer be true in many parts of Scotland as a picture of the Scottish home; nevertheless it is true that though the fire of religion may burn low, the hearth is warm and the folks at home like to gather round the fire as often as they can. The meetings of the Assembly left at least one visitor in no doubt about this matter. One of the highlights of Assembly was the Foreign Mission Day. It is worthy of note that the Church of Scotland has no missionary society attached to it but it proceeds on the principle now coming more to the forefront that the Church is Mission. The missionary aspect of the work of the Church is therefore integrated into the total witness of the Church in the world. The Convener presented a thrilling account of the work of Foreign Mission Committee and made a forceful plea for more men and money to take advantage of the open doors for the Gospel in various fields. The political situation in India and the problem set by integration of the Mission with the Church was represented as a challenge to the youth of Scotland to go and serve the Master under difficult but adventurous and creative conditions for the spread of the Gospel. There was an impressive ceremony when

new missionaries were presented to the Moderator and valedicted for service overseas. It was good to notice in this group some who were designated for Calcutta and Bengal.

The cause of Church Union was on more than one occasion before the Assembly. The Archbishop of Canterbury addressed the Assembly and expressed his conviction that the present hour was full of hope. . . . As long as the Church was looking forward and moving forward, he said, there was ground for hope. The Assembly witnessed a practical expression of the Spirit of Union when the Original Secession Synod formally joined the Church of Scotland after over two centuries of separation. The occasion was a historic one and the scene in which the Moderator, with deep feeling welcomed the representatives of the Original Secession Synod will long be remembered by all who were present. The Original Secession Synod has its links with India through its Mission Field in Seoni, in Madhya Pradesh.

The emphasis on trained leadership in the Church is another lesson that was brought home to the present writer. The Presbyterian system lays store by ministers and laymen being instructed in the Word of God and in the faith and practice of the Church in accordance with the Reformed tradition. This means that education and particularly theological education are rated very high by the Church. It is not by accident that the missionaries of the Church of Scotland became pioneers in the field of higher education in India. There is no divorce in this Church between evangelism and education as unfortunately there seems to be in certain other communions. The theologian is not suspect in the eyes of the Church member. Practical problems facing the Church are dealt with; not without reference to the theological foundations which they touch. All this became evident in the Assembly in the discussion on various issues concerned with worship, pastoral visitation, inter-church relations. One happy result of the emphasis on study and scholarship is that lay men as well as ministers take an important share in the work of the supreme Court of the Church. On one occasion Dr. George Macleod of the Iona Community was followed by a Brigadier-General, and an elder of a rural congregation in the Highlands, and each of them had a characteristic contribution to make towards the solution of the problem under discussion.

The efficient manner in which the business of the Assembly was prepared for by the various committees was admirable; also the business-like way in which Conveners presented their reports and the orderliness and tact with which differing points of view were stated. The writer of this article was struck by the extreme caution evident in the discussion on inter-church relations, the sensitiveness to the rights and privilege of the Church, the deference to

custom and tradition as well as learning, the loyalty to the Church and the keenness to make it relevant to the needs of the people.

There was the obviously contagious delight in the singing of the Psalms unaccompanied by musical instruments! Women were conspicuous by their absence as accredited members of Assembly. The women of Scotland perhaps know how to keep the men in their place! And so, leaving the men in the Assembly the women gathered together in the Usher Hall and held several meetings in which missionary work and women's work in the Church formed the main themes for discussion. Lastly it must be mentioned that sparkling wit and humour enlivened the speeches, and in this the Moderator set a shining example.

To conclude these rambling reflections here is a story which was used effectively by a speaker when he advocated sacrificial giving for church extension in new housing areas. A pig and a hen were out on a morning walk and when they got tired they decided to stop, for refreshments. A cafe announcing Bacon and Eggs soon came in sight. The hen was enthusiastic and suggested to her companion that they might go into this cafe. But the pig demurred. On being asked for an explanation the pig said 'My friend, you are expected to make a contribution, but in my case it is total sacrifice that is demanded.'

It was a privilege and a supplement to my education to attend the General Assembly and to watch at close quarters the workings of the supreme court of the historic Church of Scotland.

FLOREAT SCOTIA.

The Church was the pioneer in education, the founder of hospitals, the authoress of the drama, the guardian of the weekly day of rest, the forcing-house of social reform, the exponent of the rights of women, the sanctifier of the marriage covenant, the protector of children, the first crusader for temperance, the founder of the Red Cross Movement, as she is now the vital centre of the battle for the world's peace. . . The Church must press on, leaving to the world her successive victories, because she has new ones in view. They all spring from the same root, having this distinguishing mark, that they arise from her deep sense of the value of the human soul.

—Anonymous.

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The Church is a society for the promotion of goodness in the world.

—Matthew Arnold.

New Books

Studies in the Acts of the Apostles, by Martin Dibelius
S.C.M. 25/-.

"Literary and style-criticism of Acts" is the subject of this collection of essays of Martin Dibelius written between 1923 and 1949. Here is erudition and painstaking analysis. Is it rewarding?

"There are in all parts of Acts brief narratives of various kinds which beyond doubt circulated in the church before the composition of Acts. One sees that from their 'closed' well-knit form; one sees it also from the fact that these small units do not fit easily into the literary framework." The author takes an example from Acts iii, 11. The people run to Peter and John and the healed paralytic in the Hall of Solomon, but the previous verse has left them in the temple. The D text inserts "When Peter and John went out, he clung to them and went out with them." A later text removing the difficulty, argues Dibelius. It will be seen from this that the book is not one for the general reader. There is in fact no difficulty about the received text—the healed man has gone into the temple, eagerly, with Peter and John, crowds gather and come to them into Solomon's Hall. Why then, they have themselves gone into Solomon's Hall from the Temple. It isn't surely necessary to say so. It would be just as easy to argue that this is an example of Luke's vivid power of effective economical writing as to argue that, in Dibelius' words "the seams are showing." Your reviewer is sceptical about a great many of Dibelius' conclusions, e.g., that the vision Peter has on the roof has nothing at all to do with Cornelius and his conversion. This is not to deny the value of the book. There is much relevant learning and much acute observation and a fascinating study of the speeches in Acts; disagreement with the author's conclusions does not mean that the book is unprofitable. Far from it.

The translators are to be congratulated on an effective translation.

N.B.

Paul Schneider, The Pastor of Buchenwald. A free translation of the story by his widow, with many quotations from his diary and letters by E. M. Robertson (S.C.M. Press 8/6).

The late Professor Albert Einstein declared that in Germany the Church alone had the courage and persistence to stand for intellectual truth and moral freedom against the Nazi regime. This volume gives the moving story of how one pastor stood, often single-handed, but with dauntless faith and courage, in an endeavour to prevent National Socialism encroaching on the life of the Church. He was made to suffer, and finally died in

Buchenwald Concentration Camp a few weeks before war broke out in 1939.

He was not brilliant, we are told, and would probably never have been known outside the small circle of his friends if his integrity had not been tried on a national stage. His grave became a memorial and a strength to the Confessional Church, and to-day the volume of which this is an abbreviated version is found all over Germany. It is most fitting that we should have this record of a man who fought Nazism for no other reason than that he could not disobey Christ.

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The Three Meanings, by Harry Emerson Fosdick.
(S.C.M. Press : 16/-).

For some thirty years Dr. Fosdick's books, *The Meaning of Prayer*, *The Meaning of Faith* and *The Meaning of Service* have been an inspiration to countless thousands. Here the three famous books are, without abridgement, bound in one handsome volume. How it can be sold at 16/- (there are in all over 700 pages) is a mystery. Here is an ideal Christmas gift for any young man or woman, but especially for one in the ministry or preparing for it.

* * * *

Letters on Pacifism, by John Ferguson and Ian Pitt-Watson (S.C.M. Press : 7/6).

At a Student Christian Movement conference at Swanwick the authors of this book were given the opportunity to discuss, as friends and fellow-Christians, the challenge of war to the Christian, and the different response given to that challenge. The discussions aroused considerable interest, and from them arose this book. In its pages we have a series of letters, natural, friendly but often very frank and pointed, in which the pros and cons of the pacifist position are set out. Considering its limits the book is wonderfully full and comprehensive. It would suit admirably a discussion group, and a series of questions at the end is an aid to this.

* * * *

Publicans and Sinners, by H. G. G. Herklots (S.C.M. Press 8/6).

This study of the ministry of Jesus is fascinating in its human approach. In a very fresh manner the author introduces us to the outcast men and women to whom our Lord had so great an appeal and for whom he so often spoke an appreciative and liberating word. Canon Herklots contends that Jesus began with the outcast, and that the Church must ever begin with the outcast too. Much new light is cast on the background of Judaism and the actual circumstances of our Lord's time, but we are also kept near to the circumstances of our own day, and

learn afresh that "there is nothing new under the sun." A book to be warmly commended. —R.H.W.S.

Outlaws for Freedom: Sketches of the Persecuted Covenanters, by Hector Macpherson, Ph.D. (Edinburgh:

The Protestant Institute of Scotland. Cloth bound 12/6; paper covers 6/-).

The author of this book was a gifted Edinburgh minister. He gives brief biographies of ten of the outstanding leaders of the Scottish Covenanters who offered resistance during the persecutions in the seventeenth century, and these are followed by short sketches of some of the rank and file who submitted to martyrdom. It is a frank volume, sympathetic to the Covenanters, and describing their religious, ethical and political ideals, but yet not glossing over their mutual differences of viewpoint and occasional intolerances to each other. It is mostly a grim picture of the attempts of the ruling powers to invade the consciences of men, and who, when they found the entrance barred, resorted to violent persecution of the most culpable kind. Early this century we would have said that those days were past and done with, but two world wars and their aftermaths have revealed that persecution is far from dead. The book is a praiseworthy reminder of how high has been the price paid for freedom, and of how much we owe to those of the past and to-day who dared all for conscience sake, and counted not their lives dear unto themselves, but let them go in the cause of Christ and His truth.

Christian Hymns, by Kenneth L. Parry (S.C.M. Press: 8/6).

The author of this book was chairman of the committee responsible for the new hymn book *Congregational Praise*. He deals with hymns from an unusual angle, since he takes the hymns dealing with the great themes and doctrines of the Christian faith and sets them out chronologically in each section. He sought to trace in our hymns the developing thought of the Church through the centuries. But he makes the confession: "Let it be said at once that what has most impressed him has been the discovery that there has been very little fundamental change in Christian thought as it finds expression in our hymns. There seems to be some principle of selection at work. It is a remarkable fact that while hymns have often been born of controversy, the hymns that survive are those which express the universal faith of Christendom. This is surely a fact of profound significance for the Ecumenical Movement." We are told that the book is not intended for specialists, nor for those who are content with popular anecdotes about hymns, but for those who wish to sing "with the spirit" but "with the understanding also."

Inzala kaMlungisi, by W. K. Tamsanqa (O.U.P. 3/6; pp. 79 illustrated.)

Mlungisi and his wife, MaMtshawe, lived happily with their children, Sindile, Siphiso and Nomangesi. Sindile became an incorrigible delinquent who finally took another boy's life. To escape arrest, he disguised his identity and adopted the name William Dlincha. He went into hiding in some coalfields of Natal where he rose to the position of *induna*. He developed into a first rank criminal for whom the police sought in vain. He made his way from Durban to Johannesburg through Pretoria, Swaziland to Bulawayo. While he waited to be baptised, his conscience smote him hard and he lost his mental balance. In his madness, he told of the murders he had committed which caused his mother's death.

Mlungisi's second wife, MaDlamini, ill-treated Siphiso and after Mlungisi's death, wasted all his wealth. Her own children deserted her in her poverty. Siphiso received education, led a Christian life and prospered.

The writer's aim is to teach that the wages of sin is death and that laxity of discipline in family life may lead to family disintegration. The book is well-written in idiomatic Xhosa.

M.O.M.S.

Ntho Li Bonoa Ho Tsamailoe by S. Nkomo (Moriya Press; 6/-; pp. 157).

As far as is known this is the first book of its kind in any one of the Bantu languages of the Southern-Eastern Zone. It is purely a book on Travel to and from the United Kingdom. It depicts the experiences of one who, from early childhood, has yearned to visit Great Britain, especially England. With eleven others, he was selected to accompany the Paramount Chief of Basutoland to the United Kingdom in 1952.

Sekoai furnishes rather interesting details of the preparations for the voyage, the efforts of his rivals to oust him, and his ceaseless prayer to succeed. He employs only good idiomatic literary Sotho reminiscent of Mofolo's exquisite phraseology. Detail upon detail he packs in almost Dickensian fashion, using short pithy sentences.

When he describes living conditions in Great Britain, he must not be misunderstood as loving it better than *Lesotho*; it must be regarded as his conviction that through sheer hard work any people can turn their fatherland into a happy place in which to live abundantly and happily. Sekoai has been impressed by the majestic liners in which they sailed, the deep and dark blue ocean, the farms around London and Wales, the factories of Coventry, the hotels and the people's way of life overseas.

I think that Sekoai has succeeded, where many would have failed, to create vivid pictures in the reader's mind. This book should be read wherever Southern Sotho is spoken and loved. Sincerity and originality are its distinguishing marks.

M.O.M.S.